Manifesto of the American National Bolshevik Movement

Intro to the ANBM

Official pamphlet of the American National Bolshevik Movement (ANBM)

Official message from the Central Committee of the ANBM

With special thanks to:
Cde. CCM Eli,
Cde. CCM John,
Cde. CCM Julie,
Cde. Michael,
Cde. Taylor,
for their contributions in the creation of this pamphlet.

In memory of great
Cde. Rachael
Aug.28.2000 - Jan.1.2020
The first martyr of our movement, and most likely not the last. We must continue on for them, and all of the past martyrs who died for a better world.

Long live the People!
Long live the Movement!
Long live the Martyrs!

V.2.0 (Jan.1.2022)

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1. What is the ideology of the ANBM?

Our ideology is entirely original to ourselves. Despite our name, we share only the baseline of ideas with other so called "National Bolsheviks", especially those in Russia and Germany. We work for the destruction of the American Empire and the culturally destructive forces of Global liberal capitalism.

We support all oppressed people everywhere, though our focus is on the liberation of the Americas. We stand against all discrimination whether it be based on race, gender identity, sexuality, religion, or ability. Rabbid illogical hatred is a disease. We must destroy discrimination so that our nations and communities can be more whole, healthy, and prosperous.

We believe the word "nationalist" doesn't just mean to have pride in one's nation and people, but to strive for and work towards their improvement. We do seek to protect our most important traditions and culture but we do believe that old outdated ideas and norms that harm and or hold back the nation's people should be eliminated or changed. A prime example is Christianity. We don't seek to eliminate Christianity, but we do seek the elimination of the harmful ideas that certain strains of Christianity breed, such as homophobia, transphobia, xenophobia, etc.

In the past, Christianity has been used as justification for anti-semitism, American slavery, segregation, the cultural genocide and ethnic cleansing of Native Americans, etc. We believe that Christianity should be made to evolve for the betterment of the people. China has created its

own version of the Bible. We have no thoughts on that currently, the Chinese can do as they please, but something similar to this could be done here.

Verses that are beneficial to the movement and nation could be flushed out and focused on more and verses that are a detriment to the movement and people could be edited or removed entirely. This is just one example, there are many more we could go over. We are Nationalists, but over that, we are egalitarian socialists that seek justice for all people.

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2. Left or Right?

We are both Left and Right, Nationalists and Bolsheviks. Nationalists in the sense that we seek to protect our culture and communities from outside harm and domination, and Bolsheviks in the sense that we seek an egalitarian socialist future free from capitalistic exploitation, discrimination, and imperialism.

Though we are both totally left and totally right, we do support and seek support mostly from left wing organizations. We believe that in order to be a true nationalist, one must be a socialist. How could one claim to be a nationalist and be totally content when the vast majority of his countrymen are being exploited by both national, and international capitalists. How could one claim to be a nationalist when a great deal of his countrymen live in such vile and subhuman conditions (poverty) and are discriminated against purely due to factors out of their control (race,

sexuality, gender, ability, etc.). Because of this, we view most "nationalist" organizations as puppets for the current system. That system being Globalist liberal capitalism.

Marxism-Leninism is ultimately deeply internationalist and, at the same time, deeply patriotic. -Fidel Castro

Also, to be a true socialist is to be an internationalist. We must not neglect the international struggle. We must support our comrades and other oppressed people both here and afar, but also we cannot export our own revolutions elsewhere. We can certainly help foreign struggles just as Cuba and the DPRK have vigilantly done in the 20th century but we cannot force a revolution onto people who are not willing to fight for themselves. Every nation, every people, every community, must have their own national revolution. We are national internationalists because we feel this is the best way to achieve our goal of a true socialist world.

The people are the masters of the revolution in each country. It is like putting a cart before the horse that foreigners carry out the revolution for them. The revolution can neither be exported nor imported. -Kim Il-sung

The unity of the people throughout the world and cooperation among them are the guarantee for the victory of their common cause of creating a new world. -Kim Il-sung, For a Free
and Peaceful New World (1991)

3. On our Russian Counterparts

We have taken a great deal of inspiration from the early history of Eduard Limonov's “National Bolshevik Party”, both ideologically and aesthetically. Though since the early 2010s, we have seen that Russian Nazbols have gone from Putin's greatest opposition to just another group of mostly irrelevant political freaks. Because of these evolutions in Russian National Bolshevism, we seek to disconnect ourselves from other Nazbols movements (Other Russia, National Bolshevik Front, etc) and create a new American National Bolshevism.

4. Our Admiration of the Peoples Temple

We feel that Comrade Reverend Jim Jones was the greatest and most successful white leftist in American history. Reverend Jones and his “Peoples Temple” church were champions of civil rights, not only for Black people, but also for Latinos, Native Americans, and even homosexuals in the 1970s. Wherever people were oppressed, there was Rev. Jim Jones standing by them in support.

“I represent divine principle, total equality, a society where people own all things in common, where there’s no rich or poor, where there are no races. Wherever there are people struggling for justice and righteousness, there I am, and there I am involved!” -Rev. Jim Jones

Call me Father, call me Mother, call morphodite, call me queer, call me whatever you want! I'm afraid of nobody! -Rev. Jim Jones

We also admire the way Rev. Jones used and modified Pentecostal Christianity into his own, more beneficial, Apostolic Socialism. This is exactly how we feel the old Abrahamic religions of today should be infiltrated and modified for the benefit of the movement and the nation's people.

I decided how could I demonstrate my Marxism
The thought was, infiltrate the Church. -Rev. Jim Jones

This does not mean we are completely devoid of criticism for the Peoples Temple and Rev. Jones. We are heavily critical of what the Peoples Temple and Jim Jones devolved into in the mid and late 1970s. It devolved further and further into intense paranoia and cult-like behavior. The many allegations of emotional, physical, and even sexual abuse, and Jim Jone's increased drug and sex addictions. And finally of course the unfortunate end of the Peoples Temple and Rev. Jones in Guyana.

We are not critical of the Peoples Temple's act of Jonesian Revolutionary Suicide in Guyana itself but rather the actions that led up to it. Jim's devolved mental and physical health and the alleged abuses of several of the Temple's members. We feel that under the circumstances, though unfortunate, the Temples act of Jonesian Revolutionary Suicide was a justified act of protest against the conditions of this cruel world and their continued persecution at the hands of the United States and capitalism.

Suicide is a symptom of an uncaring society. -Rev. Jim Jones

The only way we felt that we could uh, live as, in practicing our Marxist-Leninist views, was to take our own lives… -Sharon Amos

My name is Bill Oliver, and I am a Marxist-Leninist. I made the decision to commit revolutionary suicide. My decision has been well thought-out. I've been a member of Peoples Temple for seven years, and I know of the goodness. And in my death, I hope that people- it would be used as a instrument to further liberation. Thank you. -Bill Oliver

This is a revolutionary suicide. This is not a self-destructive suicide. So they'll pay for this. They brought this upon us. And they'll pay for that. -Rev. Jim Jones

We're all ready to go. If you tell us we have to give our lives now, we're ready, at least the rest of the sisters and brothers are with me. -Unknown male Temple Member

We said, one thousand people who said, we don't like the way the world is. . . Take our life from us. We laid it down. We got tired. . . -Rev. Jim Jones

We didn't commit suicide, we committed an act of revolutionary suicide protesting the conditions of an inhumane world. -Rev. Jim Jones

5. Revolutionary Suicide: Newton V. Jones

When we speak of revolutionary suicide, we are speaking about two totally different definitions from two totally different people. We hold both to be inspirational to us.

First, let's speak on and define the revolutionary suicide of Huey Newton and Lenard Peltier. Revolutionary Suicide, as put forward by Newton, doesn't really relate to suicide in any way. Rather, it simply means to stand up and fight for what is right no matter the harms or consequences that may come your way because of it. The idea is that it's better to fight and die for a better future for your children and community rather than continue to live under slavery and oppression. Anytime an activist goes out to a protest, they are committing revolutionary suicide. They could easily be harassed, harmed, arrested, or even killed by fascists or police. Also, if found out, they could be fired from their jobs and socially ostracized. Despite all of these threats, the activist goes out anyways because they realize the possibility of a better, more equal world is more important and more preferable than continuing to live out their life in an oppressive backward society.

Revolutionary Suicide does not mean that I or my comrades have a death wish; it means just the opposite. We have such a strong desire to live with hope and human dignity that existence without them is impossible. When reactionary forces crush us, we must move against

these forces, even at the risk of death. -Huey Newton, Revolutionary Suicide (1973)

The reason it is called “Revolutionary Suicide” is because in the 1960s and ’70s, psychologists realized the suicide rate among young Black males was higher than whites and continuing to rise. Also around this time were the big civil rights movements and the founding of large radical groups like the Black Panther Party (BPP) and the American Indian Movement (AIM). White psychologists were quick to try to explain off the actions of such groups as simply another expression of their suicidality due to their many large (and sometimes fatal) confrontations with law enforcement, not realizing that they were really trying to change the conditions that were causing their suicides in the first place.

Conditions in the ghettos and reservations were nearly unlivable and despair was rampant (this despair continues to this very day in certain communities). With no real hope of a better future or change in conditions, many young people turned to suicide. Newton is quick to make a distinction between self-destructive individual suicides caused by despair and the Revolutionary Suicide of activists and revolutionaries, terming the former “Reactionary Suicide”. Reactionary suicide is counter revolutionary and totally self-defeating. It does nothing to change existing conditions. It is totally self-destructive and should be avoided completely.

Leonard Peltier and many other Native people had their own idea similar to Revolutionary Suicide, the Sundance. From my little knowledge of the Sundance, to be pierced during a Sundance is a kind of personal sacrifice. You take on pain yourself (piercing) for the benefit of others. It

is a sacrifice of some of your flesh to the Great Spirit for the good luck or health of a friend, family member, or your whole tribe. This is a revolutionary suicide. A personal sacrifice for the benefit of others.

Leonard Peltier said, “My life is my Sundance.” He is still greatly persecuted to this very day. One of the longest serving political prisoners in America, but he still struggles on, even in his old age. It would be so easy for him to become overcome with despair and simply give up or attempt reactionary suicide, but he doesn’t. He continues to struggle on for the benefit of all Indigenous people.

“I am undestroyed” Leonard Peltier, My life is my sun dance (1999)

Now for a look at Jonesian Revolutionary Suicide. Jones' definitions are very fluid if you ever actually listen to him. Revolutionary suicide generally means literally sacrificing one’s own life to make a point or for the benefit of others. The most infamous expression of this was the last Revolutionary Suicide of the whole Peoples Temple and Jones himself. It was a protest against the inhumane system of capitalism and their persecution at the hands of the US government and others.

Jones also said in one recording at Jonestown that strapping a bomb to one’s chest and blowing yourself up surrounded by enemies or pulling the pin on a grenade and jumping in front of a car full of enemy soldiers could also be a revolutionary suicide.

Jones also had the concept of “White Nights.” Usually just a code word for a great life threatening danger facing Jonestown, it also had another definition. Any issue that they would be willing to die over was considered a white night. White nights could also be considered as last

stands. During the six day siege of Jonestown, Jones ordered a white night. Everyone took up what few arms they had (knives, axes, clubs, hunting rifles, and shotguns) and prepared to fight to the death to protect their children, elders, and community.

The ANBM takes inspiration from all of these meanings and holds them close. The reason Jones didn't declare a "last stand" on Nov. 18. 1978 was because he felt (correctly so) that it would simply cause more useless pain and deaths. Jones didn't condemn revolutionary groups like the American "Weathermen" or Italian "Red Brigades" but he also didn't greatly support them. He felt due to the lack of true revolutionary fervor in America, violence was mostly self-defeating and pointless. The ANBM sees things the same way. As of current, the ANBM (due to contemporary conditions) is a pacifist organization but there will be a point that we will have to defend ourselves and (when conditions become more restless and concourse) take on revolutionary violence/struggle.

We want to be sure that when we engage in struggle by violence, that it would achieve something. We are not against violence in defense of one's liberty. We are against senseless violence, however. We do not see how we could possible serve in this area, and I just wanted to make that clear, by any kind of revolutionary act. -Rev. Jim Jones

6. Goals of the ANBM

The creation of an egalitarian socialist American Union.
We hope to achieve something similar to the Soviet Union here in North America. With small sovereign nations, made up of culturally similar people, working together under a Central Socialist Government.

Global victory in the final struggle against liberalism, capitalism, and discrimination.

The Martyrs and Comrades of the past live on in our struggle.
Don't let them die.
Lets continue to fight on for a better world!

Long live the People!
Long live the Movement!
Long live the Martyrs!